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than in the clash of steel and roar of artillery. At the present moment, a society, embracing men of distant nations—"natural enemies," as the old, wicked cant of the old patriotism had it—is at work, plucking the plumes from Glory, unbracing his armor, and divesting the ogre of all that dazzled foolish and unthinking men, showing the rascal in his natural hideousness, in all his base deformity. Some, too, are calculating the cost of Glory's table: some showing what an appetite the demon has, devouring at a meal the substance of ten thousand sons of industry; yea, eating up the wealth of kingdoms. And thus, by degrees, are men begining to look upon this god, Glory, as no more than a finely-trapped Sawney Bean—a monster and a destroyer—a nuisance; a noisy lie.

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**THY COMMANDMENT IS EXCEEDING BROAD;**

OR REFORM EMBRACED IN THE LIMITS OF TRUE RELIGION.

BY REV. JACOB CALDWELL.

What is properly the extent of religion? What class of subjects come legitimately within its province? People may be ranked under three different states in respect to the subject of religion. First is the state of those who do not particularly recognize the truth and claims of religion. They may not actually disbelieve its truth. They show it some outward tokens of regard. They perhaps respect the subject; and, it may be, are ready to aid in the maintenance of religious institutions. And yet they are devoid of what may be justly denominated a personal interest in the subject. They do not view religion in its bearings upon themselves, their feelings, their conduct and destiny. The second is the state of those upon whom does not rest this state of indifference. They have risen above the condition of simple assent. They find in the subject something more than what involves an outward respect and deference. They find a personal interest in it. They feel that to themselves are given a work and a lot in this interest; that religion is a concern of the individual soul, offering to each one a light to walk by, and a comfort and joy which are of inestimable price. Accordingly they wish to make religion their own,—to be guided by its counsels,—to enjoy its hopes,—to share in its glorious salvation. This is the personal view. It marks a state different from that first considered. It regards religion in one of its forms of application—and that, the exclusively personal view. And yet this does not embrace the whole field of its truth. We are to seek an application of religion beyond what may relate to ourselves. And this brings us to a consideration of the third state. And it is that in which, whilst religion is regarded personally, it is embraced also in its relative bearings: as being not only

what we are to seek to carry out and enjoy in respect to ourselves; but to apply in respect to others; as being that by which we are not only to receive good ourselves, but, to do good in promoting the happiness, virtue and well-being of our fellow-men. Such are the positions which men occupy generally in respect to the subject of religion: either indifferent; or viewing it more exclusively in respect to themselves; or, whilst having this personal interest, recognizing also its claims upon them in what they owe their fellow-beings. We believe these distinctions to be founded in reality,—not but that these classes may run into each other, more or less, and yet there may be clearly witnessed these leading aspects under which religion is regarded. If we look at man, we cannot fail to mark the justice of the distinction, pointed out between the second and third classes. According to this, religion is made to have a broader application with some than with others. For it marks a higher conception of the nature of religion, when, together with what relates to ourselves personally, it is made to embrace too what we owe to men as our brethren.

This last distinction is made particularly obvious by considering the subject of enterprises of benevolence and reform.

There is the view which would exclude subjects of moral reform as not coming rightfully within the province of religion. The subject of peace, or of any other kindred cause, does not connect itself with the interests of religion. They are not deemed appropriate subjects for religious discourse: and he that meddles with them in preaching, is regarded as travelling out of the appropriate line of his calling.

This view is held sometimes when there may be no lack of what may pass for personal interest. But is it a true view? Is religion merely a concern of our own happiness alone? Do we not read, “If a man love not his brother whom he hath not seen, how can he love God whom he has not seen.” How much the gospel makes our faithfulness to man, as our brother, the measure of our faithfulness to God. Is not then the circle of Christianity so broad, as properly and necessarily to embrace those moral and benevolent enterprises which are engaging the public attention at the present time? You may call them exciting subjects, and what of that? Is it the province of religion to deal only with what every one believes and receives,—to prophecy smooth things alone? Is that the way by which Christianity has made its progress in the world? Christianity seeks to set up a divine state of things in this world, as well as open the way and fit man for a heavenly state to come.

If such subjects as peace, temperance, and others of kindred nature, may not come properly within the topics of religious discourse,—If these

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are not to receive the fixed interest and regard of the Christian,—pray tell me, what are to do it? “Thy Commandment, O God, is exceeding broad.” As to anything objectionable in the way of excitement which may attend those subjects, that depends much upon one’s self. The more true and comprehensive view of religion we deem to be that which embraces the subject of reform, and that regards Christianity in its application to existing evils and abuses.

We know of no one who entertained a higher conception of the truth in this matter than the late Dr. Channing. He was one who sought an application of his religion in all the various aspects of life and duty.

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#### THE LATE BATTLES IN INDIA.

[From the Stamford (Eng.) Mercury, of May 15, 1846.]

A Letter from Private John Lunn, of the 80th Regiment, to his father, of St. Leonard’s-street, Stamford, dated from the Camp before the Lahore, on the 8th of March, relates some incidents connected with the battles on the banks of the Sutlej, which have not hitherto been published. The following are extracts:—“On the 8th of December, our regiment marched from Umbollah to Moodkee, a distance of 150 miles; and on the 13th, in the evening, after a fatiguing day’s march, we were engaged for the first time: the battle commenced at four o’clock, and lasted till ten, when we were marched back to our camp, having sustained a loss of only seven killed, and ten wounded. On the 19th there was no fighting. On the 20th we started in pursuit of the enemy, and came up with them at four o’clock, when the British forces formed for action, and engaged, the contest being carried on till ten the next morning: at that time the enemy retreated, and we thought they had relinquished the contest; but in about an hour after they came down upon us in thousands, severely harassing our comparatively small force: we however effectually resisted them, and at four o’clock in the afternoon they made a second retreat. *At this time, the weather being excessively hot, and our exertions overpowering, we were drawn up to receive rations and grog, when to our disappointment it was announced that the camel which had borne our grog had been shot, and all had been lost.* We then made for the enemy’s camp, and helped ourselves (nearly famished as we were) to the best we could find: all we obtained was flour, with which we made some cakes, and fried them,—glad indeed of anything, hunger and thirst having become almost insupportable: our officers were as badly off as the men, and in fact got nothing but what the soldiers divided with them. On the succeeding morning we commenced hanging and shooting all the prisoners, which dreadful work occupied us nearly the whole of the day. On the 22d we commenced our march towards Ferozepore Plains, which we reached in a few